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HERALD
AT HOME AND ABROAD

NOVEMBER • 1944

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In this issue:

The Pattern of the Future

BY JOHN FOSTER DULLES

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WE have a rich harvest of science, a profusion of material facilities, a vast collection of the ideas and products of page ages.

We need now only harmony, order, union; we need only to group into a whole these powers and gifts.

The task before us is to discover some complete and balanced system of life; some common basis of belief; some object for the imperishable religious instincts and aspirations of mankind; some faith to bind the existence of man to the visible universe around him.

True religion only can give wisdom, happiness and goodness to men, and a nobler life to mankind. Nothing but this can sustain, guide, and satisfy all lives, control all characters, and unite all men.

FREDERIC HARRISON
The Meaning of History

CHRISTIANS MUST DARE . . .

FOLLOWING the great fire which destroyed ancient London, architect Christopher Wren submitted his plan for its rebuilding.

The proposal embodied unusual architectural innovations. But the most revolutionary change in Sir Christopher's blue-print was that London's central site was no longer conceded to historic St. Paul's Cathedral, but to the Royal Stock Exchange—upon which all the main avenues of the London of the future converged.

Consciously, or otherwise, our Western civilization *did* break from the central notion around which it was originally built and from which it derived whatever coherence it possessed.

The inexorable result of putting the material and the secular at the center of our cultural pattern has been Machiavellian statecraft, a moral twilight in which black cats are all gray, and our predatory economics!

Surely it is now obvious that if there is to be the kind of peace which the Allied Nations have projected as their postwar goal, our strategy as Christians must be directed at displacing and redeeming this malicious secularism or materialistic obsession which occupies the central position in the cultural pattern of things.

It is, indeed, an amazing confession which John Foster Dulles, prominent internationalist, makes in this edition of *The Missionary Herald* when he states that he has now discovered that these wholly secular avenues of approach to our fundamental problems lead only to futility and destruction.

How often must we learn that we cannot build or reconstruct a civilization worthy of the name without putting Christianity at the very center of *The Pattern of the Future?*

It is judgment day for Christians. Shall we put Christianity back into the center of our postwar world by our devotion, our increased gifts, our sacrifices? Or shall we lose by default this new opportunity which God is presenting to us?

When G. I. Joe COMES HOME

By Frederick L. Fagley

Our churches realize that the returning service man needs to get away from thoughts of war and to reëstablish himself as quickly as possible in civilian life.

The returning service man expects to find his church doing its best to fulfill its true mission of ministry to the whole community, unfettered by narrow lines of class or creed. The broadening experience he has had with men of other churches has already influenced many churches at home, evidenced by fine support given to inter-church activity and inter-faith projects.

Our churches *are* broadening their interests and relationships. Giving up church isolationism is one of the more important but at the same time more difficult things the churches are facing. We love our "special denominational pleas" yet to lessen emphasis on these and to manifest a broad

The problem of the returning serviceman is already here, for nearly 100,000 are returning each month.

Several pamphlets on their attitudes and problems have been prepared jointly by the Federal Council of Churches and the Christian Commission on Camp and Defense Communities, for the use of churches planning programs for the readjustment of servicemen. A list, with prices, is available from The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

"A Syllabus on the Church and Returning Servicemen" has been prepared by Dr. Fagley and can be obtained from our General Council, 287 Fourth Avenue, New York 10, N. Y. Five cents a copy.

and tolerant spirit in the home church such as the men have been accustomed to in the service, is a work that has to be done and in many churches it is now well under way.

In this work the service man himself can help greatly, for he will have something deep and genuine to contribute. He will be admirably fitted to hold the interest and loyalty of youth. Churches are planning now how and where these men will find alluring opportunity for service.

The service man will find that churches have developed methods and means of helping in social and religious ways. Thousands of families of service men have been guided and comforted by the churches during these war days. The returning service man is not wanting so much to be preached to as to be befriended and understood.

This has led to a significant development in pastoral counseling. In the service, the chaplain is a full-time consultant on every kind of problem. At home, pastors are preparing themselves and their helpers to do the right kind of friendly, capable counseling. Some pastors are arranging additional hours for personal interviews and are training tactful older men, who without any officiousness will be able to counsel and to advise service men on their personal problems.

Most of the returning service men will be vastly different from what they were when they went away. Many of them went away carefree boys, and will return adults. Some careless boys have become deeply religious; some nominally religious boys have become utterly worldly. Some went away in high health and will return permanently crippled.

As the government is building great hospitals to care for the expected wounded, so the churches plan mental and spiritual care for those needing such attention, and work for those who come home ready and anxious to get back into civilian life. Vocational guidance and educational assistance is likewise being planned. The first question for many will be employment, and here also the churches are working with civilian groups to very good effect.

In every parish there will be family and marital problems. Protestant clergymen have not been too closely related to these problems in the past, but many now realize that they must be prepared to give wise help and friendly service in these life problems.

Some churches are conducting group meetings for wives and sweethearts of service men, trying to help them understand the need of the returning men. The matter of gearing into civilian life creates problems for those who return and those who welcome them back. Young couples will need to get acquainted all over again. Fathers will return to children they have never seen.

Another line of activity is helping the folks at home to become interested in the people and the places with which the men have become familiar. Many a service man will come home with greatly widened knowledge of far places. He will be greatly disappointed if the people at home do not show some interest in what he has seen and in the people among whom he has served. The very fact of having been in far-away places and having seen poverty, suffering, ignorance and superstition at first hand, will make him want to do something about it.

We are going to see a great boom in foreign missions. Enlisted men write from the South Pacific that they are so impressed with the work of the missions that they want to become missionaries after the war. These veterans will make the most understanding missionaries this country has ever sent abroad. When the people at home have tried to build up their interest and understanding, it will make easier the process of unification of interests necessary for reëstablishing the common life.

Double-faced, twelve-inch records, for ordinary phonographs, have been prepared by The Committee on Work with Returning Servicemen. A set provides enough material for the basis of a full evening's program.

Set 1: "The Church's Opportunity"—dramatized excerpts from chaplains' and soldiers' letters on the kind of church they want at home.

Set 2: "Home Isn't Home Any More"—dramatized interview between psychiatrist and soldier. Suggestions for receiving crippled or disfigured men.

Set 3: "Seven Years in Two"—professional comments on rapid maturing of men in military service.

Postal charges only. Obtain from State Conference office or from James Flint, 289 Fourth Avenue, New York 10, N. Y.

The churches are helping the people at home to understand the issues at stake in the war, and the essential principles of democracy. Some service men, as well as many at home, do not fully understand what this war is all about. So churches are conducting schools of democracy for a thorough-going study and an effective plan of action for a post-war world.

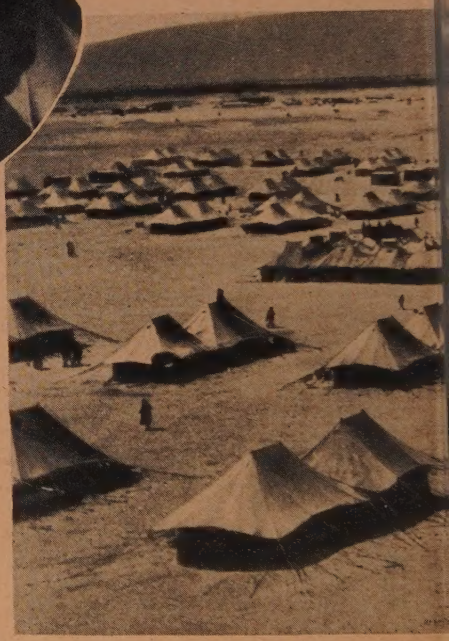
In these relationships our churches have their part, and a worthy part, but in the religious and social reëstablishment of returning men the church has its primary responsibility. These days of intensive planning are being well used, so that service men shall find friends and helpers in the churches and challenging work to do.

Frederick L. Fagley is the Associate Secretary of our General Council.

Photographs, courtesy of Republic Steel Corporation, Interchemical Corporation, U. S. Signal Corps.

and assistance. Christian specialists, they await G-Day.

Even now our representatives, along with those of other private agencies and of the United Nations Relief and Rehabilitation Administration, are poised in the Middle East,



JAMES C. FLINT . . .

Director, outlines plans of our Service Committee for reconstruction in Greece as liberation by the Allies proceeds.

G-DAY comes to GREECE

WHEN the day of liberation comes for Greece, well-organized relief forces are ready to take the place of the withdrawing armies. They will bring aid to people who, since 1941, have known oppression, pillage, murder, poverty and starvation.

Representatives of our Congregational Christian Service Committee will be with these forces of good will waiting for the signal that all is clear for them to proceed. They will quickly go across the Mediterranean and bring their special help to the liberated people of Greece and the Balkan nations.

Two members of our Greek Service Unit—Miss Allene P. Moss and Miss Kathleen Van Cleft—are presently giving service in the U.N.R.R.A. camps for Greek and Jugoslav refu-

gees. This great international relief body is charged with the administration of six large centers, harboring about 54,000 displaced people.

Miss Moss, well qualified by her experience as Home Management Supervisor of the Cumberland Homesteads in Crossville, Tennessee, is now

acting as a general welfare officer in one of the camps. This entails the ordinary welfare work which would be expected in a tent city of approximately 14,000 people. A major part of her day is spent in tent-to-tent visitation, discovering needs, referring them to the proper camp officer for full treatment.

Miss Van Cleft, who for fifteen years served as dietitian in Veterans' Hospitals in this country, finds her talents well utilized, as she serves as dietitian in one of the camp hospitals. She writes joyfully of progress which is being made as a result of special feeding with children.

"One child I have been watching especially. When I first came it lay inert without even opening its eyes. It had refused to eat for days before they brought it in. . . . By various methods the child was induced to eat, when along came some eggs for the children and we started eggnogs. Two weeks later the child was sitting up by itself and ate three servings of supper. Naturally I was very glad to see it."

These two workers are the advance guard for others now on this side and awaiting transportation. They include Miss Jane Philips and Miss Anna Hayward, both of whom, as this is being written, are at the

Endless streams of refugees flow into the emergency Near East camps, sad eyes and sagging shoulders the marks of suffering under the Nazi terror. In a camp like this our Miss Moss and Miss Van Cleft are at work. Engaged in similar work in other refugee camps and awaiting the day when they can return to Greece are Misses Drake, Keene and Smith, and Dr. Katherine McElroy, of Pierce College in Athens; Dr. Ruth Parmelee; and others of our missionaries

Photographs, Press Association, Inc.

U.N.R.R.A. Training Center at the University of Maryland. It is there that all candidates for overseas service receive their final briefing. Three other members of our Service Unit will report to this special training center about the first of October. They include Dr. and Mrs. Cass Arthur Reed of Pomona, California, both of whom have previously given expert service in the Near East area; and Wilfred L. Lyon, a young Methodist minister who has just completed a year of study at the Pacific School of Religion, in their Program of Training for Rehabilitation.

These are the first Christian specialists, who will serve in the name of our Committee. Their title derives from the fact that the members of this Unit all possess the happy combination of a thoroughgoing religious faith and proven skill in their professional life. Each, in addition to working with an expert's hands, works with a Christian's heart.

Their eyes are all on the job which will follow the day of liberation for Greece. Writes Miss Van Cleft, "Reports from Europe are most encouraging . . . we will be ready to move in quickly." Christian specialists, they wait for G-Day.

The services of this Unit have been made possible by a grant from the Committee for War Victims and Services. Your continued support will mean wider service in this great ministry of healing.

THE PATTERN *of* THE FUTURE

By John Foster Dulles

What can the churches do to influence the pattern of the future?

My judgment is that their influence can be decisive.

That judgment is very different from that with which I started a career of international activity. I came to my present view only after thirty years of experience with futility.

At the Second Hague Peace Conference, in 1907, I saw the delegates of each nation, in the name of peace and humanity, maneuver for rules of war that would give their nation some advantage in the next war.

Political cooperation

In Central America, I saw differences settled by the coercive use of our economic power.

In 1923, during the French occupation of the Ruhr, I saw balance of power politics wreck a program substantially worked out between the German, French and Belgian governments whereby Germany would voluntarily cease passive resistance and resume reparation deliveries.

In Germany, I saw the Nazi Party, by new scientific techniques for arousing mass emotion, instill in the German people a perverse belief in a "new order" to be achieved by force and administered by a German "Herrenvolk."

In China and Japan in 1938, I saw a Japanese military clique, which controlled the Emperor, bend the Japanese people to their will by teaching that wherever the divine Emperor led, there the people must fanatically follow.

In all of these matters, in which I played some part, I earnestly sought to promote peace and decent national relationships. Yet when a new and greater World War became certain, I saw that my record was one of complete futility. All of the good intentions of public officials and of private groups had been useless. So I took the time out to analyze the record and to seek the cause of failure.

Economic cooperation

In that effort I obtained great enlightenment from one international event that, to me, stands out above all the others. That was the 1937 Oxford Conference on Church and State. We discussed matters which, before, I had seen always give rise

to violent dispute. We did not find any formulas of quick and easy solution. But we did find that the toughest problems could be tackled in ways which, instead of creating discord, drew men together.

Treaty adaptation

What was the explanation of the amazing contrast between discussions which occurred in a Christian atmosphere and those which occurred in the conventional atmosphere of diplomacy?

When I analyzed the failures which I could judge of my personal knowledge, I found the causes.

There was idolatry. There was blindness. There was much evil emotion. There was little good emotion.

These causes of failure, I saw, were precisely those that Christ had sought to eradicate. He did not attempt to give ready-made solutions of the problems of world order and of social welfare. What he did was to tell men what were the qualities they needed to solve those problems for themselves.

Some of you may have sufficient technical knowledge to enable you to espouse concrete solutions of specific problems. If you have that knowledge, it is of course your duty to put it to work.

It may be that you will have personal contact with those who implement national policy. You will find that such persons, even though avowed Christians, seldom use the Christian qualities I have referred to. Whether or not you have personal contact with public leaders, you will surely have contact with those who, as citizens, basically determine our national policies and choose our political leadership.

Democracies always face great peril because the evil qualities I have mentioned seem, peculiarly, to have a mass appeal. In Germany, Hitler came to power through the constitutional processes of democracy. The German churches had failed to make the people Christian in the sense that, as citizens, they would reject leadership which exemplified qualities which Christ most strongly condemned.

We say first to the churches that theirs is a great responsibility. It is not a responsibility to produce or to preach political formulas. It is a responsibility to produce the understanding hearts, the clear visions, the serene minds, and the dynamic spirits upon which world order basically depends.

The Federal Council of Churches' Commission on a Just and Durable Peace is trying to practice what I have been saying.

There were a few basic political conclusions which emerged out of our effort to use Christian insight in relation to our practical experience. These we set out in what has become known as our "Six Pillars of Peace" statement. (Illustrated on these pages.)

That statement is not the blueprint of a complete and perfect world order. I do not speak contemptuously of such plans. They constitute long-range goals without which men have neither the inspiration nor the sense of direction that they need. But that far vision must not make us overlook the obstacles which interpose themselves. That is the partial blindness which frequently afflicts Christians. They see so far that they overlook what is near. That has led to the common opinion that what Christ taught is of little practical value.

Colonial autonomy

The world wars may have brought

the nations really to want to organize their society so that principles, rather than relative power, settle conflicts of desire. But when victory comes, nations which emerge with great power, or which want to develop power in order to reverse the verdict of a lost war, are apt to conclude that, after all, a power system is the best.

If that happens after this war, we will again fail to have the state of mind which must precede any genuine progress toward world order.

If in fact the end of this war finds the nations desirous of evolving away from the force system, then we are ready for the next step. That, as I see it, is to create conditions which will favor the development of community sentiment and custom law.

Our Pillars of Peace Statement tries to promote such practical possibilities. We first advocate an arrangement which will regularly bring together the representatives of the nations. Thereby we hope to create a meeting place out of which community sentiment may crystallize.

One of the topics we want discussed and dealt with, is control of armament and the disarmament of those who have criminal instincts. There are countless desires, and often conflicts of desire, which must also be dealt with. So, if international organization is to create a community sentiment which will promote order, it must bring into the open the big problems which are underlying causes of war.

Armament control

We have in mind the problem of adjusting treaties to changing underlying conditions. Must territorial and political rearrangements, corresponding to changing human needs and insights always wait upon violence? If so, violence will always wait upon us.

We have in mind an economic system which, on the one hand promotes interdependence and on the other hand permits each nation, by unilateral action, to disrupt the interchange of goods.

Free thought

We have in mind a colonial system under which nearly half of the population of the world is subject to alien rule. Unhappily, that system operates so much along racial lines, that the white peoples seem to be asserting a divine right to rule those who are colored.

We have in mind the danger that comes when any large group of people are subjected to a regime of intense propaganda, which excludes religious and intellectual freedom.

I am told nowadays that there is much discouragement among our people. That is largely due to increasing realization that permanent peace cannot be easily and quickly assured by military victory or by some treaty formula. That cause of discouragement is to me a most encouraging fact. Now we know, in time, that to win a victory and to proclaim a peace does not suffice. To know that is the beginning of wisdom.

To achieve world order is a long, hard task. It is not a task for those who are weary or faint of heart. We need many more who possess and will use the qualities Christ taught. To assure that is your task.

John Foster Dulles, prominent lawyer and statesman, is Chairman of the Federal Council of Churches' Commission to Study a Just and Durable Peace. Reprinted in part by permission of Princeton Theological Seminary.

NOW~

Our Job Really *Begins*!!

"... AN HUNGERED AND YE FED ME."

By Boynton Merrill

Starved and homeless, this destitute war orphan in ravaged Greece symbolizes the final cost of the war

As the smoke of war lifts in Europe, we must go to the orphaned, the undernourished, the uprooted, with hands full of the compassion that all must feel who have been touched by the spirit of Christ.

How great is this need? Dependable sources have estimated that as many as 10,000,000 children are suffering seriously from the effects of malnutrition. These children are to be found in the city areas and in the less fertile country districts.

Here is some evidence of needs from a report received recently from the Feeding Center in Toulouse: "Of children admitted to the Center, two-thirds are much below normal weight; the remaining third underweight. Height is lower than normal in relation to age and chest measurements too small. Bad teeth and deformation of the frame are general. Too feeble muscular development is apparent. Mental difficulties (bad work in school, bad memory, instability and emotionalism) demand not only professional care, but all, workers and patients alike, need support and backing.

It is not hoped that what we undertake can be any large share of the great task to be done. But it will be an important share for, with the beginning of the war emergency, church workers provided leadership in civilian relief work and through their untiring service won the friendship and respect of the European people who will eagerly welcome their return.

As relief work moves forward in Europe, the important work of reconstruction of the life of the Christian churches there must likewise go forward. The reconstruction of home missions and Christian social work; the reconstruction of dispersed congregations; the reconstruction of the ministry, including the training of young people in theological schools; the training of lay ministers, and the providing of temporary personnel from neutral countries; all these demand funds, leaders, housing.

The Federal Council of Churches is closely in touch with this great area of reconstruction and guided by the Council, our gifts will be wisely placed in places where these great needs will be best served.

Four terrible years have now passed since the Committee for War Victims and Services was asked by the General Council at Berkeley, California, to serve the churches of our Fellowship as they sought to show their Christian concern for innocent victims of the world war. We have sought to serve and yet the end is certainly not in sight.

That war has been a far more fearful one than we could have dreamed possible four years ago. The red rain of death has reached back in the hundreds of remote villages and peaceful valleys; it has rolled or hurtled into cities and cottages hundreds of miles from any of the established "fronts." In England the diabolical buzz-bomb alone has destroyed 23,000 homes, and families

When thousands of refugees finally go back home, this is what they are more than likely to find—a discouraging prospect for those without money, jobs or health

have been uprooted and separated as children have been evacuated.

During these four years your gifts have made many despairing people more aware both of the love of God and the love of man. Laymen have risen up often where ministers have failed to give leadership, but as is usually the case our ministers, churches and laypeople have given generously.

Because of you, refugees rescued from unspeakable horrors have had somewhere to lay their heads; "orphaned missions," cut off from all other means of support, have been steadied to go on; children have lived in France, in China, in Russia because some white-painted church in Vermont remembered Christ on Christmas Sunday, and gave a new life indeed. English parsons have put bread into the hands of those whose homes were bombed out and have seen waifs asleep under blankets bought by some "sacrificial gift" from Oregon or Maine. Congregational chaplains are being helped by many proofs that we have not forgotten them and our boys.

As we face our fifth year the need is increasingly great.

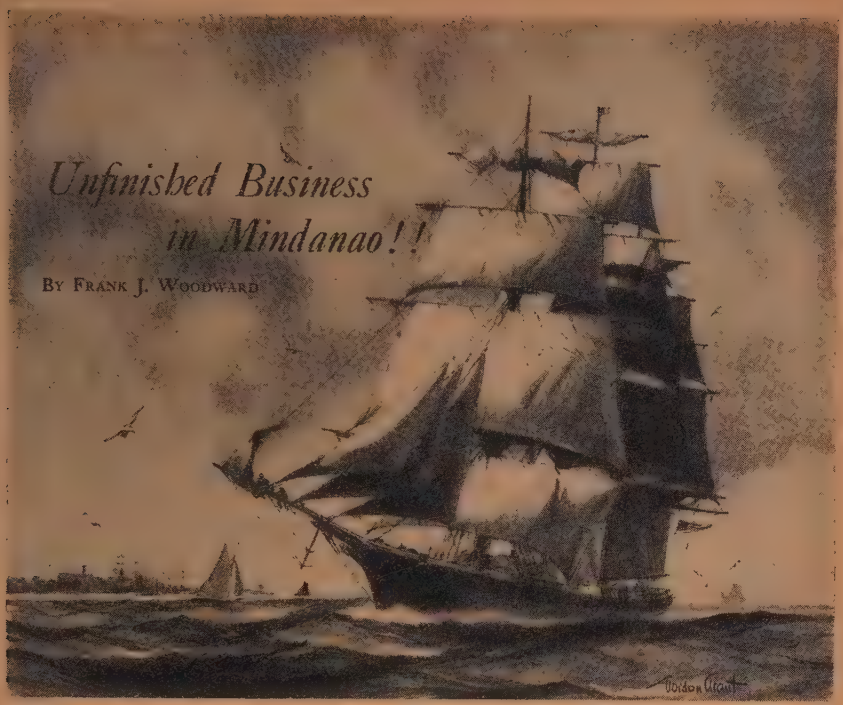
Remember the orphaned and destitute this Christmas by contributing generously to your Committee for War Victims and Services.

We have given over a million dollars in four years: your chairman believes we can and must do better. Surely it is not too much to ask of our churches in the darkest hour the world has known.

Dr. Merrill, pastor of our First Church of Columbus, Ohio, is Chairman of the board of our Committee for War Victims and Services, 287 Fourth Ave., New York 10, N. Y.

Photographs courtesy Greek War Relief and "Polish Review."

". . . IN PRISON, AND YE VISITED ME."



With the recapture of Mindanao, our work, begun in the Pacific by those who sailed on the first "Morning Star" in 1856, will be quickly advanced

As the recapture of the Philippines proceeds under the leadership of General MacArthur and Admiral Nimitz, it is clear that Americans will be welcomed as never before in the Philippine Islands.

I, for one, feel that this loyalty will be no less true of the government than of the church. It will be so because of what America has done for the Filipino people during the past forty years of their influence in the Archipelago.

Through a modern system of public schools, an excellent health program, a sound economic system, and the combined religious program of the evangelical churches of the United States, the nation has been reborn and the miracle of the New Philippines made possible.

When war came to the Islands, the people were in general no longer insular, but through the radio and the airplane they had become members of the great family of nations—in short, they were internationalists.

Experience has revealed that the United States has no selfish motives, since in the past four decades she has never exploited the mineral and other resources of the Islands. When the invader came to their shores, the Filipinos did not say, "When will

Walter Tong, our missionary now interned at Davao, with Dr. Laubach in peacetime

we get our independence?" but "Come, let us stand together with America in the defense of our liberties." They believe in the integrity of Americans.

The Filipinos are not unmindful of the fact that today seventy per cent of the 17,000,000 inhabitants are literate as contrasted with the twelve per cent of 7,500,000 who were literate under Spain in 1898 when our flag was first raised over the Islands.

Today the Evangelical Church in the Islands numbers something over 300,000. We on Mindanao are part of this number, uniting Presbyterian, United Brethren and Congregational forces in a total of something over 60,000 members.

Mindanao has often been termed the "Mixing Pot" of the Archipelago; for many years people from the densely populated northern areas have come in increasing numbers. The government had a program before the war to assist 1,000,000 people living on worn-out soil, or with but a few acres to cultivate, to obtain farms in the unsettled regions of Mindanao.

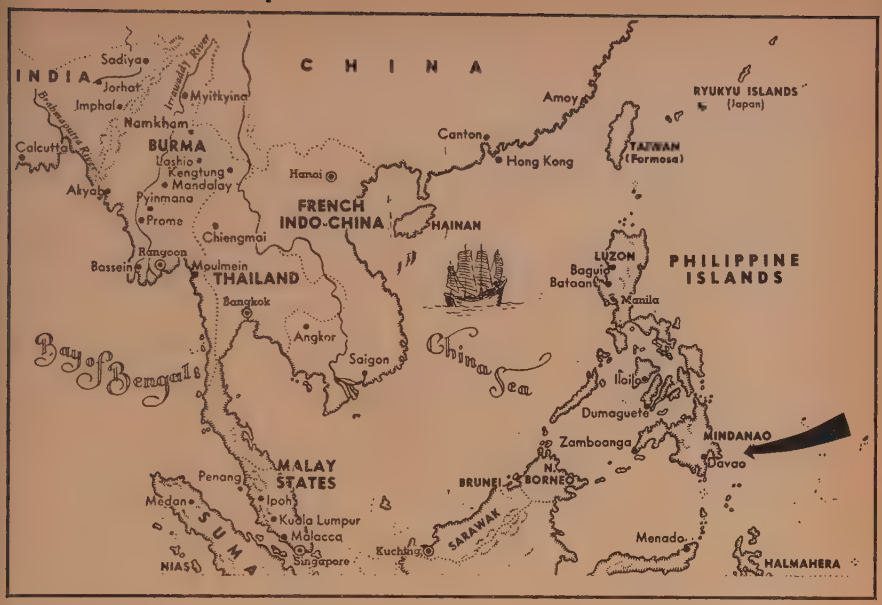
So on Mindanao we have for years been building the new church of the best elements in the population: the immigrants who are pioneers, with spirit, courage and faith in the future.

Mindanao is largely a rural field. Every village has its needs. The evangelical missionary serves those of Roman Catholic, Aglipayano, Evangelical or no faith at all. He may bring a gift of seeds, a blooded chicken, a lesson in literacy or samples of a balanced diet chosen from the meagre local market which will change the recipient's attitude toward the missionary visitor.

In short, rural reconstruction work enables those thus reached to live decently, and when this work is done from a desire to serve in Christ's name, not only does the church grow in power, but the members are the better able to support the work of the church.

As we look at the four District Conferences on Mindanao today, with 138 congregations, we are likely to forget the days just twenty-six years ago when there were only five organized churches, when we spent countless hours on wet jungle trails often deep with mud, when we had but two or three trained workers for the entire North Coast of 400 miles in extent, so that the workers were pretty firmly tied down to their own

This is the pulpit of a chapel which was built by native Christians at Davao, P. I.



congregations. For the first fifteen years work grew slowly but steadily.

Taking the North Coast field as an example, we recall the seemingly countless hours spent on wet jungle trails, often so deep with mud that they were well-nigh impassable. In those days we had only forty miles of automobile roads on the whole of Mindanao. That was between 1917 and 1927. In those days we walked, traveled in a native canoe along the seashore or on some river, and on a few occasions rode horseback.

Then came the time, when, after many years of husbanding small flocks in remote places, these small groups grew in numbers and in spiritual power. Better church buildings were erected. Some came to self-support, and the day arrived when the *missionary* was no longer the "bishop" but the Church of Northern Mindanao had "come of age" and was ready, through official delegates, to coöperate with the Mission.

Later the missionary was adviser to the Conference. Today we have a Filipinized church leadership. This, in brief, is the story of what has happened in Northern Mindanao.

On the South Coast, much of the same sort of drama is being enacted under the leadership of Walter Tong. And we are happy to report that in these days growth is more rapid, primarily because more and better trained Filipino pastors, evangelists, and deaconesses are available.

Of course, the work of our missionaries in the Philippines of Tomorrow will differ greatly from that which faced our pioneers but the challenge and the opportunity will be as great—even greater!

Frank J. Woodward was appointed an American Board missionary to the Gilbert Islands in 1910 and transferred to the Philippines in 1917.

This article is the fourth in our current series on Southeast Asia.

Photograph, courtesy of The American Weekly. Map, courtesy of The Friendship Press.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

A SHARE and a prayer make a Christian person an effective citizen of the world. It is as simple as that.

Many individuals are asking, "What can I do in this tragic hour to really help? The world is so big, 'its garment was made for a sky-giant and does not fit me.' How can I, one lone individual, be effective in this world of mass movements, mechanized forces and planetary plans?"

The answer is simple. The world of men is molded by simple forces. These are thoughts, words, deeds, prayers and gifts. When unified and energized in a living person, these have power to check masses, operate mechanical forces and change world plans. These are available to the least of men.

Naught else for world influence is available to the greatest of men. The strength of any life is in the integration of these primary forces into a unified thrust.

"Every man's power," said Phillip Brooks, "is his idea multiplied by and projected through his personality."

"Christ's earthly life," said a preacher recently, "was the greatest invasion this world has ever known." It was so because his body, mind and will were "so greatly invaded of God."

Though a humble member of a small and afflicted nation, his thoughts, purposes and actions made Him the world's first citizen for all time.

The transition is abrupt but reverent and relevant for busy men of today. Through gifts to and prayers for the church and its world mission any individual may become a world citizen whose life counts for the freedom and fulfilment of human lives. Every hour of the twenty-four somewhere the church is reconciling men to God and to each other through its manifold ministries of teaching, healing, preaching and demonstrating, all in the name and spirit of Christ.

The Every Member Canvass, the weekly offering, and special individual gifts are levers of power whereby you and your church move this world Christward, toward peace, freedom, and abundant life for men, nations and races.

The "substantial and courageous increase," endorsed by the General Council meeting in June and now being faced by churches as they prepare and raise their budgets for 1945, affords an immediate opportunity for practising Christian world citizenship on an enlarged scale.

When the Gospel first invaded the world it broke down the barriers between "Jews and Gentiles, bond and free, rich and poor, male and female." It does so still. It is the very genius of the Gospel to transmute barriers into brotherhood. No other agency has such power.

Therefore a weekly gift to the national and world-wide work of the church is a sure way to build Christian world order and through Christ-like character and leadership.

Assume a share, offer a prayer, in and for the church and its world mission.

Be an effective Christian world citizen.

A. D. Stauffacher

Helping Through Prayer

DEAR FRIENDS:

I wish to call your attention to a remarkable statement on the subject, "Prayer is Power," by the famous surgeon, Dr. Alexis Carrel. Dr. Carrel writes not as a scientist, but as a man of religious faith and experience. His paragraphs bristle with arresting sentences.

For instance: "Prayer, like radium, is a source of luminous, self-generating energy."

"When we pray we link ourselves with the inexhaustible motive power that spins the universe."

It is notable that the entire statement deals with prayer as a spiritual exercise directed toward the development of the personality of the person who prays—except the last sentence.

The key sentence is, "Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakable strength."

Dr. Carrel writes most helpfully of prayer as a self-disciplining, stimulating exercise. Why does he not take account of prayer as an intercessory service?

He does say: "If the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered."

I am sure many of us would go far beyond this statement of Dr. Carrel, regarding intercessory prayer. Throughout the Christian centuries men and women of many races and conditions have given themselves in unreserved freedom to the ministry of intercession.

While we recognize with Dr. Carrel that "true prayer is a way of life; the truest life is literally a way of prayer," we would build on that foundation and make our lives so responsive to the work and leading of the Holy Spirit that God can and will use us in His service.

Students and staff, Near East School of Theology, Beirut, part of our Near East Mission

* * *

You are invited to pray specifically during November for twenty-seven Christian workers connected with the Near East Mission of the American Board; also for the Armenian Evangelical churches in America, and for educational and medical work in the Near East. Consult the American Board Yearbook.

A copy of Dr. Carrel's statement will be sent to anyone sending me a five-cent stamp with a request for a copy.

Fred Field Goodsell

Congregationalists *Meet the Mike . . .*

By EVERETT C. PARKER

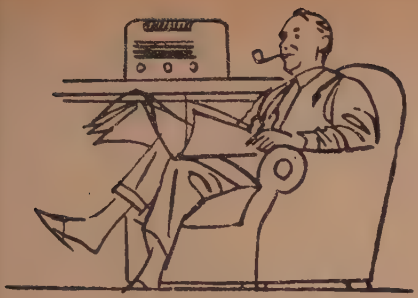
Truman B. Douglass, James C. Flint, Everett C. Parker, Max Jordan, Sterling Fisher and James Rowland Angell, the committee, meet to discuss our new venture in radio

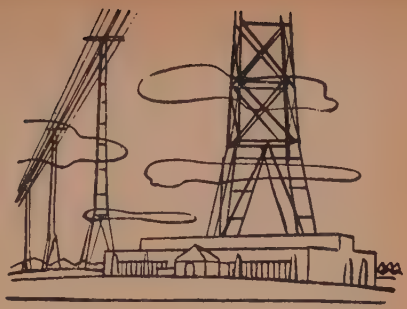
THE postwar importance of radio for the churches of America has received rapidly increasing recognition in recent years.

Yet authoritative polls of radio listening habits in the United States show that religious programs rank at or near the bottom in listener interest among the various program types. On a national scale, even the best network religious programs are rarely able to attract more than fifteen per cent of their potential audience. While this figure may represent a substantial quantitative audience, it is small in comparison with the forty to fifty percent of potential listeners who tune in to the more popular entertainment programs.

Lack of listener interest should not be charged against radio as a medium for spreading the Gospel. Radio has been too successful in propagating ideas in other fields to allow that. Rather, it must be attributed to the kind of programming that is done in the field of religion.

Religious programs lack interest (1) because religious broadcasters have not taken advantage on a large scale of more than one or two of the many successful program techniques which have been developed for radio; (2) because religious programs are seldom beamed at specific listener groups, but attempt to reach all classes of people at all times; (3) because large numbers of religious broadcasters are not trained in writing, producing and performing of radio programs; (4) because religious groups often fail to service their sustaining time (non-commercial radio time) with adequate promotion and preparation; (5) because the content of religious programs often is not suited to the needs of the average listener.





Leaders in Protestant religious radio now realize that two major steps must be taken at once if Protestantism is to enjoy full advantage of the potentialities of postwar radio. First, we must educate our constituency at every level from the local church to national officials and boards in the use of radio. Second, we must develop programs which will equal in interest and quality, if not surpass, the best cultural and educational programs on the air.

Last June, at the General Council meeting, our Board of Home Missions created a Radio Committee, with an adequate budget, to carry on a year's experimental work. Its purpose is three-fold: to educate ministers and key laymen in the use of broadcasting techniques; to improve the quality of religious radio by planning and producing religious programs at the level of the highest professional radio standards; to act in an advisory capacity to local churches, councils of churches and ministerial associations to increase the effectiveness of their programs on local radio stations.

The services of the Radio Committee will not be confined to Congregational Christian churches and

Franklin Elliott, Robert Steele, Harley Patterson, and Charles Crowe, recipients of ministers' radio scholarships, with Judith Waller, NBC public service director

organizations. They will be conducted on an interdenominational basis. Wherever possible, the Committee will coöperate with interdenominational organizations and with other denominations which are working to improve religious radio.

Two types of educational work are being conducted by the Committee. First is the ministerial fellowship plan, inaugurated in June in cooperation with the National Broadcasting Company. Our churches and NBC jointly financed and awarded five fellowships to ministers in the active pastorate to study in the NBC Summer Radio Institutes held at Northwestern University, Stanford University and the University of California. The fellowship winners were chosen on merit, without regard to denominational affiliation, from among radio chairmen of state and local federations of churches now cooperating with local NBC affiliated stations in the production of religious programs. A second type of fellowship, for one year, was given to a 1943 graduate of Chicago Theological Seminary, Franklin Elliott. He attended the Summer Institute at Northwestern University and will spend the remainder of his fellowship year working in a local station to learn all phases of station operation.

Second are intensive radio workshops, running from seven to ten days in length, to be held in key cities throughout the country. Faculties will be drawn from among top-flight radio educators. Techniques of radio script writing and production will be taught and a variety of program formats for religious broadcasting demonstrated. Participants will have opportunity to analyze current religious programs with a view to their improvement, and they will demonstrate existing educational and cultural programs which are suitable for educational use by the local church.

The Committee plans a series of educational programs of its own which will be distributed on transcriptions for use on local stations. These programs will not contain denominational promotion. They will be prepared by professional radio script writers, directors and actors and will be designed to reach the widest possible audience. The content of the programs will be such that the transcriptions may be presented over local stations under the auspices of the local federation of churches.

Thus, our churches have taken the lead in moving toward new, effective and even thrilling means of reaching millions of people with a religious message.

Everett C. Parker is the Director of the new Radio Committee of our Congregational Christian Churches.

The Church Calendar Plan, the 1944–45 revision of the Plan Book, is a practical desk calendar designed for the everyday use of church officers and leaders. Order copies today, 25 cents each, from the Missions Council, 287 Fourth Avenue, New York 10, N. Y. Order today. Only a few of these Calendars remain.

The Chaplain LEARNS *to be a* Better *Minister... the* HARD WAY

By
Captain Maurice M. Witherspoon

Service as chaplains is preparing our ministers to be better postwar pastors

"Not revival, not transformation, but realization," is the characterization given to religion in war by one of the Navy chaplains who took part in the Normandy invasion.

Up against stark realism, facing death, the superfluous is burned away, the eternal values reside. Said this chaplain to me when he reported to my office for re-assignment:

"I have learned this from my experience with our men aboard ship: when I return to my church, I am going to be more available to my parishioners. On shipboard I lived with my parish, ate with them, slept with them, talked with them, prayed with them, played with them. I was where they were; I went to them; they came to me. Back home I am not going to have an ivory tower study. I am not going to hold only the usual Sunday morning eleven o'clock service. The stream of life is going to flow through my office. I am going to hold services wherever my people are. My sermons are going to be simple, closely related to life, short, couched in everyday terms."

Another of the lessons learned in this war by our chaplains is the value of coöperation. Aboard a big warship these days we have a Catholic and a Protestant chaplain, often sharing a room, always sharing the work. On a South Seas island a Catholic and a Protestant chaplain shared the same tent, even suffered from jungle rot together.

A chaplain comforts a badly wounded man as he is treated on Arawe, New Britain

Our churches now have a total of
the Navy. This is the group which

In the Navy the District Chaplains arrange conferences for all the chaplains of the District, plus all the chaplains whose ships may be in port. These Jewish, Catholic and Protestant chaplains lunch together, hear a lecture by some outstanding speaker on a timely subject, then gather for the real work of the conference which may be a prepared discussion of "Building a Program with a Purpose," or some other such useful and practical study.

After the war I hope to see, if not the combination of churches, at least a high degree of coöperation.

Two Navy chaplains read the burial service for Marines who fell on Roi Island, in the invasion of the Marshalls

A Navy romance brin
they are married in an

s on active service in the Army and
ur General Council meeting in June

In the waters of the Mediterranean, a chaplain baptizes American infantrymen

I want to see all the priests, rabbis and ministers of a city get together on a planning board, survey the city's spiritual needs, and then cover them, by districts. Some churches could specialize in special fields; all could offer workers for a common pool to accomplish tasks too great for the individual church.

This coöperation could extend to the field of foreign missions. There is so much territory to cover and the cost will be so great that only by coöperation can we hope to cover all the fields. The whole emphasis is going to be changed. In the old

e to the chaplain, and
of Christian fellowship

Abroad, as at home, the chaplain's duty is to conduct services of worship, often under odd or difficult conditions

days, the missionaries must have felt that any adaptation to changed conditions was a wicked compromise. The natives could take the brand of religion we handed them and like it. We built black walnut churches with red and blue glass windows. We adorned them with pictures of the Christ who looked like a bearded American. The minister wore a frock coat. The collection plates were metal and noisy.

Patiently we explained to the puzzled natives our denominational differences; we tried to make Presbyterians or Methodists of them, rather than Christians. In Soochow, China, I asked a missionary to accompany my sightseeing Marines to the famed Buddhist Temple with the 500 gilded Buddhas. He confessed that he had lived twenty-seven years in the city without entering the temple. Before teaching Christianity to the Chinese he had made no study of their religion.

The war is changing that attitude. Returning Navy chaplains, who saw duty in the Pacific, tell me that in the future the mission chapels destroyed by Japanese or our own gun fire are to be rebuilt in native style architecture.

Our chaplains have lived in every foreign country, have visited many a tropic isle—there are no longer "far off countries of whose people they know little." Chaplains know what the Chinese, the Indians, the Japanese, the South Sea Islanders are like and what they need. The Christianity they are going to take or send to them will be a vital, vigorous useful way of life. It will be given as from friend to friend.

Only as we unite as Christians can we hope to build the world up from scratch. Whether to be immersed or sprinkled sounds as a pretty irrelevant disputation to a sailor who has been torpedoed.

Giving up a little organizational authority here, a bit of sovereignty, there—that doesn't spell limitation, but rather should be looked upon as an extension of true power. Did we not meet with a similar problem in the political field? It was the insistence on the preservation of complete national sovereignty that frustrated the League of Nations. Nations, churches, individuals, must accept limitations on their sovereignty, accepted by free consent, in order to further their usefulness and to make civilized living possible.

On a battlefield the soldier does not stop to ask whether the chaplain who serves him is priest, rabbi or minister; he wants to reach out to God. The soldier can worship in an old camel barn; he can set up his altar on a gun carriage. He can kneel in a Cowan hut in the Aleutians; he can pray under the palms on a Pacific atoll.

A Marine wrote home: "A week of bitter ground fighting had come to an end with the capture of Orote Peninsula. The hot wind brought the stench of Jap bodies to the exhausted men, caked with red clay, unshaven and haggard, who sat in a semicircle around the chaplain. He wore a black robe, taken from his field pack for the occasion, over a pair of khaki trousers."

Wrote a congregant of such a service, "Somehow my mind traveled back through the centuries to a simple man, who, using the earth, the sky for his church, taught truth to hungry men wherever they might gather."

The moral is quite clear. Let us take it to our hearts!

Maurice M. Witherspoon, Captain, Chaplains Corps, USN, is District Chaplain of the Third Naval District.

Photographs from U. S. Army Signal Corps.

Materials which will aid your Every Member Canvass Committee this year have been sent to your minister. Order this material now—for church distribution, committee members, canvassers and young people. It will help you to achieve success on Canvass Day. Missions Council, 287 Fourth Ave., New York.

Photo, courtesy *Saturday Evening Post*

VICTORY ON Main Street

By Mary M. Lago

G.I. Joe, decorated for bravery abroad, may be a casualty on Main Street. The toughest training can't save him from the most insidious diseases known to servicemen: boredom and homesickness. Let him roam the streets all evening, look vainly for accommodations, see only strangers and he is easy prey for honky-tonk, taproom and victory girl.

In cities all over America, churchmen like Ben Wyland, Baltimore Congregational minister (upper photo, page 27) hunt up servicemen, offer wholesome interests

Obviously, young people to whom the social rooms of a church house or the hospitable doors of a Christian home are open aren't interested in questionable fun

Rare, fortunately, are ministers who say, "We won't make *our* church a flophouse." They forget that canteens, discussion groups, game rooms preach a potent gospel

The secret of success is cooperation, from the local church to the great national social service organizations. G.I. Joe is lonesome—and you can help him!

EVERY MEMBER CANVASS

GIVE THE

A TRIAL!

Some ministers and officers of our churches have never given the Every Member Canvass a trial! They fear that it may appear to be a "pressure campaign" and do more harm than good. Others are of the opinion that the E.M.C. is for large churches only and that it is not effective in small churches. Then, too, the successful Every Member Canvass demands efficient organization, and enthusiastic workers are few and far between. But it has been demonstrated over and over again that the Every Member Canvass provides both small and large churches with a genuine spiritual challenge which pays spiritual dividends. Try it and discover its many values.

Here's How

By Warren H. Denison

1. The Canvass is a plan of progressive education of your membership in the local and world-wide program of your church and our Fellowship of Congregational Christian churches.

2. Your E.M.C. Committee, with your pastor as an ex-officio member, should be appointed weeks previous to the day of the Canvass to permit adequate preparation and education.

3. Intensive cultivation and preparation of the constituency must begin four to six weeks before the day of the Canvass, depending upon local conditions.

4. Your budget ought to be prepared not by a few officers, at one meeting, off in a corner, but by a committee composed of official representatives of all organizations of the parish.

5. A Christian budget is divided into two parts—"Ourselves" and "Others." Benevolences are not optional for Christians. Those churches which minimize and undercut benevolences do damage to their own growth and welfare.

6. Stewardship literature, prepared by your Missions Council, will be effective if it is put into your people's hands by the ushers or through the mail to read and study.

7. Thoroughly prepared and trained canvassers, capable of presenting first-hand the full program of your church, are essential for a successful Canvass.

8. All members of your church and parish must feel that they are partners in the enterprise, and that their contributions are not gifts to pay bills but investments in the work of the Kingdom.

9. Remember that the corporate sin of many churches has been their timidity in asking people to invest worthily in religion. Neither God nor churches are honored by gifts of left-overs.

10. The E.M.C. effectively conducted is one of the high-peak spiritual events in many churches. No plan or policy yet tried is equal to the E.M.C. if it is prepared for and effectively conducted.

TRY THE E.M.C. THIS YEAR

With Our American Board for Foreign Missions

By Fred Field Goodsell

I

Our American Board is not and never has been an end in itself. It exists as a means to serve those who would extend the Kingdom of God overseas by their prayers, their gifts and their lives. Many can send, a few can go. Our purpose is to help carry out the great commission which lies inherent not simply in the New Testament but in the nature of true Christians and of genuine Christianity.

Across the years since 1810 about 4500 young men and young women have actually gone abroad to a score or more countries in the service of Christ and His church, sent and sustained by forces mobilized by the

American Board. The results of their labors, by and large, have been woven together with those of many others as the modern "Acts of the Apostles," telling the story of the founding and strengthening of the beloved community which we can now recognize as the world church. In spite of its limitations, the world church is nevertheless the only real hope of a better world. At its best, it is the salt, the light, the leaven at work seasoning, illuminating and transforming the world.

Every major crisis in the life of an individual or an institution, a group or a nation means adjustment—adjustment to changing environment. In the word adjustment lies a whole philosophy of life and action. It assumes an enduring purpose. It demands unfailing energy. It calls for directive insight. Death or uselessness awaits failure at any of these points. The Christian church and the institutions by which it does its work in the world at their best meet these assumptions and demands.

World War II with its global upheavals and approaching victory for the United Nations, inevitably but not despairingly, brings a new crop of crises. The one fact that stands out crystal clear, as never before except to the great spiritual prophets of all ages, is the fact of togetherness. The human family before God is in reality one family with interwoven life and a profound community of interests. It falls or rises together. The welfare of every member must be the concern of all. It has taken thousands of years for humanity to learn this lesson and we cannot be sure that it has yet been learned "by heart." It has at least been thoroughly explained and illuminated by the unfolding story of the present global war.

II

The American Board's over-all problem is to adjust its work more perfectly to this emerging consciousness of all people that we are members one of another. How are we to make progress right now in the actual practice of comradeship and brotherhood on a world scale? Certain steps are clear.

1. We must give the leaders of the churches that have grown up around the world a greater part in determining and in carrying forward plans for the growth and activities of their Christian communities. In practical terms this means many things. It means, for instance, allowing no one to be sent out from America to do what a national worker can do as well or better. Wisdom at once nudges our mental elbow to say that this must not be carried to an unreasonable extreme but, by and large, it must be our studied effort to magnify the place and power of national Christian leaders. The "Mission" in every area must more rapidly be merged with the "church." The "church," not the "mission," is the enduring body.

2. The present leaders of the national churches in all fields would be the first to say to their American friends: "We need more and better trained national Christian workers—pastors, teachers, physicians, nurses, writers, evangelists, social workers—all types, voluntary and employed." That means emphasis upon training methods and institutions. Such institutions are both expensive and difficult to make highly successful. But that is where our help is most needed and where we from America can be very sure that understanding and patient effort are most welcome.

3. Some areas where we are at work have been wasted by war. Not

These are newly appointed American Board missionaries. Some of them have already left for foreign fields; others will go out as transportation becomes available

all by any means. Great changes—psychological, economic, industrial, social, cultural—have been brought about by the war everywhere, but the actual devastation of war, so far, has affected particularly our three fields in China, and those in the Philippines, in Micronesia, in Greece and in Bulgaria. Remember that Africa south of the Sahara, India, Japan, Turkey, Mexico have not become battlefields—so far. We must not forget that years ago Czechoslovakia and Spain were fields of American Board service and perhaps ought to be such again. This adds up to a great task of reconstruction, rehabilitation and readjustment, the outlines of which are not yet clear. The restoration of buildings and equipment of all kinds is not the chief aspect of the job. The rebuilding of hope and hearthstones, of confidence and courage, of faith and of faithfulness is at once a more difficult and a more urgent undertaking. It can be done. Hearts will glow again as the ministry of love goes forward.

4. It is not to be taken for granted that rehabilitation means simply restoring what were once visibly the working tools of the Christian community. The great lesson the war and its antecedents have taught us all is coöperation on a grand scale. Discriminating Christian leaders abroad care very little about denominational labels. They want Christ in action, not Congregationalism or Methodism or Presbyterianism or any other ism. They want the spirit that is common to all at our best. They want that spirit expressing itself through the varied undertakings of an enlightened Christian community, in education on all levels, in medical service, in social reconstruction, in the church. Loyalty to this deal will bring many changes in the way we go about our part in the rehabilitation process. The American Board is determined to continue to be a convincing advocate of

coöperation on a wider scale than ever before.

5. Perhaps the greatest need of all is imagination. It is the vision of the task that counts most in the long run. The artist must dream. The Christian also must dream of a better world and of the better ways to help create that better world. The Christian Gospel is good news. It always will be good news to humans. That being so, there will always be room for the gifts of divine imagination in action. No one can set limits to what God can do with a man or a nation once divine imagination gets to work in consecrated personality. "If any man is in Christ, he is a new creature." It may be a world literacy movement translated into countless acts of brotherly kindness; it may be a new, comprehensive program for rural community life; it may be new methods of sharing the enthusiasms of Christ-filled student groups—whatever it is, when divine imagination linked with even modest resources gets to work, things happen. Lives are rebuilt, great communities find themselves, the Kingdom of God is "in the coming."

III

It is the responsibility of the Prudential Committee of the American Board to translate into the most practical terms possible the ideals and purpose of those in our churches who believe in and support the world mission of the church. The forty members of the Prudential Committee come from nineteen different states. As a representative body they take their responsibilities seriously. However much they feel themselves limited in wisdom and by inadequate resources, they are aware both of the vastness of the enterprise and of the challenge of new conditions. I wish to set forth in another article some of the very concrete measures for postwar activity which are under consideration. Just here let me refer to two conclusions already reached.

The long depression years during the thirties and the ravages of war have depleted our overseas personnel to such an extent that a call has been sounded for at least 150 young men and young women recruits. These are being recruited as rapidly as possible in loyalty to high standards.

The rising costs of living everywhere and consequently of the operation of thoroughly approved projects to which we are already committed confronts the Board with a serious financial problem. A survey of probable costs over a five-year period (1942–1947) shows us that "a courageous and substantial increase" of income from living donors throughout the churches will probably be needed to maintain present work, including the restoration of necessary personnel. Inflation may wreck this estimate. Added to this are the demands for rehabilitation and reconstruction. Still beyond this is the need of funds for new projects which await our initiative and help. It is too early to give even closely approximate estimates in dollars of what will be needed in each of these three categories of expense but it is safe at least to say that in addition to the present goal of the efforts of the Missions Council —50% increase over the gifts of the churches during 1942—no less a sum than the equivalent of one year's total income of the American Board ($1,026,055.56 in 1943–1944) will be needed for non-recurring items in reconstruction and rehabilitation and for the launching of new projects.

Dr. Goodsell is the Executive Secretary of our American Board for foreign missions.

Congregationalists in Brazil!

By Theodore Ainsworth Greene

In April and May, 1944, Drs. Goodsell and Greene made an airplane voyage of exploration and discovery as representatives of the American Board and the General Council to visit the Congregationalists of Latin America. They conferred with Congregational Churches and leaders in Mexico, Argentina and Brazil. Dr. Greene gives us a brief glimpse here of our Congregational neighbors in Brazil, "The Land of the Future."

THE Congregationalists of Brazil received us with characteristic South American courtesy, enthusiasm and embraces.

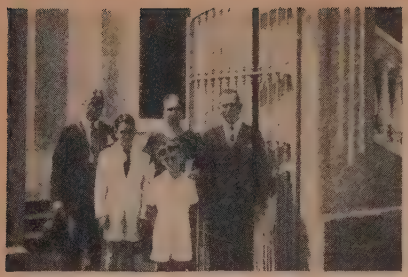
A delegation representing their official board was lined up to greet us as we dropped down from the skies into the airport at Rio de Janeiro on May 5.

Like Paul and Barnabas on their first missionary journey, we were treated with all the respect and curiosity becoming to Jupiter and Mercury as visitors from Heaven. Needless to record here, the memories of that voyage of discovery will be with us always.

All that we learned in our travels about these independent and indigenous Brazilian Congregationalists could not possibly be set down here within the compass of a single issue of *The Missionary Herald.*

But to begin with, these Congregationalists of Brazil are distinguished among all other Protestants for having organized the first Evangelical Church of this vast country in the Southern Hemisphere.

Congregationalism in Brazil began in 1858, when Dr.



Dr. Greene poses with Congregational pastor Arturo Barros and family, at Recife

Robert R. Kalley, a Scotch physician of evangelistic zeal, landed at Rio de Janeiro from Madeira, a fugitive from Catholic persecution in Lisbon. Several Protestant families had preceded him from Portugal, and shortly after Dr. Kalley's arrival, the now strong and flourishing Fluminese Church of Rio was organized. Its present pastor is Synezio Lyra, a talented and able man with an open mind and a broad outlook.

In 1873, another group of émigrés from Portugal set up another Congregational church in Recife, the capitol of Pernambuco on the Northern bulge of South America. Slowly but surely these congregations multiplied and spread. With the beginning of the twentieth century, they had organized their own missionary society for work in Brazil and Portugal.

By 1908, they had established a mission church in Lisbon and by 1914 a Congregational Theological Seminary was opened, so that today the Congregational Union of Brazil directs its efforts in four fields: north, central and Southern Brazil, and Portugal.

Ninety-nine churches are united in the present Union. This increase is partly due to a merger in August, 1942, with some thirty "Christian" churches, many of which were the product of the Evangelical Union of South America, a British and Canadian Society.

In this new Union, each congregation is as independent as any of the churches in our own General Council. But as yet, both by history and by fact, these Brazilian churches are entirely unrelated to the International Council of America and Britain. They have heard of the Pilgrim Fathers of New England, but they do not stem from them either in blood or spirit. Their Elder Brewster was Dr. Kalley. Their William Bradford was a devoted layman by the name of Jose Luiz Fernandez Braga, whose descendants to this day are still ardent supporters and leaders in the Mother Church at Rio.

During our three weeks in Brazil, we visited and addressed seven of these Congregational churches in Rio, Recife and Campina Grande, speaking in each through Portuguese interpreters to large congregations. Their Sunday and week-day services are always well attended. Their congregational singing is enthusiastic and genuine. Their Sunday Schools are popular, and teachers seem to

In Campigna Grande, Brazil, Pastor J. C. Ximenes and his family pose at their home

be ready and eager to instruct the young. Youth has a real part in their program. Tithing is a regular and cultivated practice for all church members. Parishes are, on the whole, well organized in accordance with their Brazilian practices.

When we visited the church and parsonage of the Reverend Roao

Climaco Ximenes at Campina Grande in Parahyba, we noticed on the bulletin board of the main Sunday School room the following record of the previous Sunday, May 21, 1944:

Church School Members present	621
Enrollment of Church School	877
Visitors present	74
New Members received into the school	5
Members present with their Bibles	340
Offering for Home Support and Missions	$708.30

And when we faced the congregation of the Campigna Grande church, assembled to greet the flying visitors from *America do Nord* the next Tuesday evening, we looked out upon a sea of shadowed faces and a scene which I shall never forget. Nearly 1,100 men, women and children packed the church building, standing in the aisles, looking in through the doors and windows, crowded around us on the platform. Brazil knows

In May our travelers attended a conference with Dr. Laubach who is second from right

no race problems and distinctions such as ours. Here the red and black and brown and white races have intermingled and intermarried since the days of the Portuguese conquest. One beholds before him in such a company of worshippers, therefore, every shade of so-called "skin color," in all the possible permutations and combinations, which we are taught to believe will prevail some day in the Kingdom of Heaven.

On a balcony above the bay at Rio, Dr. Laubach and Dr. Goodsell discuss plans

The lights were low, owing to a shortage of power at the municipal power plant. A single gasoline torch flared brightly in the portico. Another such torch lighted the choir loft. Perfect reverence and rapt attention marked the behavior of the entire congregation, young and old alike.

The choir sang three anthems during the service. The congregation joined in familiar hymns in Portuguese. Our brief addresses were interpreted by Arturo Barros, pastor of the Pernambuco church. A deacon closed the meeting with an impassioned prayer. And, immediately following the benediction by the pastor, we were literally embraced and engulfed by our enthusiastic Brazilian Congregational cousins of Campigna Grande.

These Congregationalists of Brazil are few in numbers in proportion to the vast Catholic population of their great and wide country. But one cannot watch them at worship, nor meet them in person, and not feel his heart "stirring within him as he walks with them in the way."

Dr. Greene is pastor of our First Church of New Britain, Connecticut, and is also Vice-Chairman of the Prudential Committee of our American Board for Foreign Missions.

The Human Side of The Unit Plan

By Frank J. Scribner

We are so accustomed to think of the Unit Plan in terms of quotas and totals that we sometimes forget that its real application is in terms of pitifully small amounts applied to very human situations. The following quotations from letters written by our annuitants tell more than a formal article could do of the meaning of the Unit Plan when translated into human terms.

"We never received a big salary, but we always had an abundance of the necessary things of life, and to help our children get an education. But what would we do now, if the good Lord keeps us in this good old world much longer, if it were not for the Annuity Fund?"

Individuals, not totals, are the factor which give the Unit Plan its fine spirit

"I want you to know that we are deeply appreciative for what the Annuity Fund is doing of us. I do not know what we would do without it. The first 11 years of our work was with mission churches with salaries ranging from $400 to $700 a year. For only about 8 years following the World War did it go above $1000. I am not saying this in complaint. Our work has been a joy to us, its own adequate reward. But there has not been much opportunity to save anything for old age."

"The Annuity Fund has made all the difference that Micawber described so feelingly between £19.6 and £20.6."

"I cannot tell you how much we appreciate the check as it comes quarterly — the only income we have and how to live on it is the problem, with food and everything soaring."

"Fortunately, we had our little home so we are comfortable, not going hungry, keeping sweet on the inside and very much in love with life in general and folks in particular. My wife and I are profoundly grateful for the Annuity Fund and we thank God every day for what it means to us."

"I reached my 80th birthday on February 5. Practically all my financial reserves are gone, and all I have is the sum I receive each quarter from the Annuity Fund."

Frank J. Scribner is General Secretary of our Annuity Fund for Congregational Ministers.

LATE OVERSEAS NEWS by Wynn C. Fairfield

Lieutenant Robert M. Kennedy, U.S.N.R.

Dr. Kennedy Missing in Hurricane

WORD has just reached Boston that Lt. Robert M. Kennedy of the U. S. Navy, on leave from the Ceylon Mission of the American Board, was surgeon on the destroyer Warrington, the loss of which in the Atlantic in the hurricane of September 14 has been reported by the Navy. Dr. Kennedy went to Ceylon in 1939 after obtaining his L.R.C.P. in London and was in charge of both American Board hospitals there until forced to return to America in 1942.

At the time the order was given to abandon ship, Dr. Kennedy was caring for those already injured, and has not been seen since, presumably because he felt it his duty to remain with his patients as long as possible. The chances of his return are regarded as slight, although he is classified as "missing."

Reunion in the Philippines

In a cable received through the Red Cross from Rev. Frank Cary of the Japan Mission (interned in Manila) on September 14, the Board has received word that Rev. and Mrs. Walter C. Tong are together at Baguio in the Philippines. When war began, Mrs. Tong and the children were at Baguio and Mr. Tong at Davao, so that the family had been separated for more than two years.

The cable also reported that Mr. and Mrs. Scaff and their child were with Mr. Downs in the internment camp at Los Banos; and Mrs. Frank J. Woodward, Miss Frances Thompson, Mrs. Pearl Spencer (a Lanao associate) and Rev. and Mrs. Edward L. Nolting of the Madura Mission, all interned in Santo Tomas camp in Manila, were well. A cable at the same time to Mr. Cary's family said that he had received a parcel and letters sent, and was "cheerful, well."

Miss Valley Nelson of North China, released from internment in Manila to care for an American invalid in the city, was not mentioned, probably because people in the camp were not in touch with her.

New Jobs in West China

A radiogram received September 5 reported that Rev. Harold W. Robinson was proceeding to Sian in Shensi with Rev. James A. Hunter, to assist him in the Lu Ho High School there and perhaps to relieve him for the short furlough which the American Board has authorized him to take soon.

Letters sent from Chengtu the last of August report that it proved impossible for Miss Margaret Dow and Miss Alice Reed to obtain permission to go on to Sian to help in the Lu Ho High School, because Sian has been declared a "dangerous area" to which the American government will not assist women to go. So Miss Dow will teach music in Cheeloo and Yenching Universities and Ginling College; and Miss Reed is to teach English in Cheeloo.

Outward Bound

Miss Charlotte Beals, R.N., has reached her destination at Wai, India, where she will serve before going on to Madura.

The Misses Naomi Foster, Saisie Hibbard, R.N., Charlotte Reid, Joan Reed and Carol Tuttle sailed late in August for Lisbon en route to schools and the Gaziantep Hospital in Turkey. They are awaiting air passage to Egypt.

Homeward Bound

Mr. Cross of the North China Mission, Mr. and Mrs. Bunker and Mr. and Mrs. Phelps of the Ceylon Mission, and Mrs. Blake and Miss Hinman of the Near East Mission have reached America. Mr. and Mrs. Harrison of the Madura Mission also have succeeded in leaving Bombay and are en route to America.

From Isolated Macao

Letters written last spring by Miss Edna Lowrey of the Union Normal School of Canton, now located in the tiny Portuguese colony of Macao opposite Hongkong have arrived recently. One reports: "Food sufficient, spirits high, everybody working." The other reports beautiful weather and says life would be pleasant indeed were it not for the starving people, dying only to be succeeded by others whose means are exhausted.

Watchful Waiting

Attention of the staff in the headquarters in Boston is concentrated on three areas where important developments seem imminent.

As this is written, Allied landings in Greece give reason to hope that soon some American Board personnel can reach there as a part of the projected relief. Mr. Compton is in Egypt in an administrative position with UNRRA, dealing with the movement of relief supplies for Greece. Dr. Parmelee in a camp near Gaza in Palestine is on tiptoe to move back into Greece for medical relief work in connection with the Near East Foundation. Dr. McElroy and her three associates in the Athens College group of the Congregational Christian Greek Relief Unit are in the same camp getting preliminary experience and ready to move as soon as the door opens.

The re-occupation of Foochow by the Japanese which is in process will have important bearing on all our work there. In a cable dated October 6, we learned that Dr. Dyer, Miss Houston and Miss Jacobs of Foochow had been interned in the mission compound; but that Misses Armstrong, Lanktree and Wiley, with Mr. Faurot, Mr. Galt, Dr. Gillette and Mr. Topping were "unharmed" at a mountain station.

Concern and anxious prayer follow the repeated bombing of the Manila neighborhood where interned missionaries await deliverance.

October 6, 1944

The Modern MEDICINE MAN

By
J. R. McGibony, M.D.

THE inherent intertwining of health and religion common to all mankind is nowhere more apparent and inseparable than among Indians of the United States.

The cultural pattern of every tribe has a unity which applies to practically every thought and action. Programs directed to improvement of Indian health have, unfortunately, at times sought to separate it from their religion, to the decided detriment of all programs designed for their benefit.

The present health program tends to use the religious fervor of the Indian to lead its health phases into paths that have received the scientific endorsement of modern medicine without destroying the deeply ingrained ideology of the individual. An example was the participation by tribal medicine men in the dedication of the magnificent Navajo Medical Center, one of whom became the first patient.

A Navajo student in a New Mexico government school receives vocational training

Under the direction of the superintendent and physician, with cooperation of Indians, employees, missionaries, county, state and other federal organizations, the reservation hospital serves as a center for dissemination of health knowledge as well as a place to be treated for an immediate illness. Here qualified doctors, nurses (many of them Indian), native Nurses' Aides, and others lay the pattern for better health.

Most of the almost one hundred hospitals of the Indian Service are located in rural areas where other facilities are absent. Each year almost one out of five Indians received hospital care, and in the past ten years the number of Indian babies born in hospitals has increased from one-fifth of the total births to almost three out of every four. Comparable rural groups still show the lower figure.

The outstanding Indian health problem is the all-too-high infant mortality rate. About one-fourth of all Indian deaths occur within the first year of life. Basic causes are primarily economic, and there is dire need for adequate housing, water supply, sanitary facilities and food. Elimination of rural slums would remove an extremely large portion of the health problem.

Despite critical personnel and equipment shortages, gains are being made against that long-time plague of Indians—tuberculosis. Existing state sanatorium facilities are available under contract. Much remains to be done, particularly in the fields of education and general economics.

Spectacular reduction of trachoma has been accomplished by sulfanilamide treatment inaugurated by the Indian Service. Incidence has dropped from between 20 and 30

Young Paiute Indians in a day school on a Nevada reservation get nourishing lunches

per cent of all Indians to less than five per cent. There are today less than half as many blind Indians as there were five years ago.

In recent years Indian Tribal Councils have organized health committees on a number of reservations. They meet with the agency superintendent and health personnel to promulgate modern health legislation to their communities. They are liaison between health personnel and the communities, advising their constituents on health matters, and assisting agency personnel in developing most interesting methods of approach to the people.

The communities, through pressure of the war emergency, are being forced to take a definite part in all activities affecting their own welfare. This is highly significant to the Medical Division, for it suffers a critical shortage of all its personnel. Further progress can be expedited by such Indian participation. Health problems are community problems, with causes that are community causes, and measures of cure that are community measures. Health education, preventive measures, curative procedures, rehabilitation and sanitation must have individual and community knowledge, interest, and assistance.

This Navajo girl is one of ninety-three Indian nurses employed by the Indian Service

The fight against trachoma is never-ending, but proper care is now begun in childhood

With this foundation laid, there is every reason to look forward to an attainment of Indian health standards comparable to those usually pictured, however erroneously in the popular mind, of the stalwart young braves of long ago.

Dr. J. R. McGibony is Director of Health for the United States Indian Service. This article is the third in our current series on the American Indian. The final article to appear shortly will be a criticism and evaluation of the Indian program and problem.

Photographs, courtesy U. S. Indian Service.

C. E. D. *Looks Ahead*

By Thomas Alfred Tripp

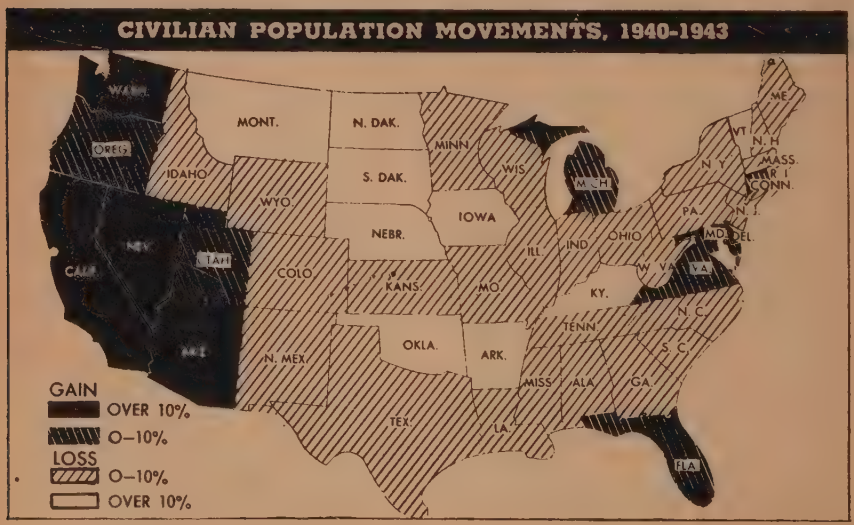
For several years the Church Extension Division of the Board of Home Missions has been making preparations for just such conditions as the postwar years are likely to present.

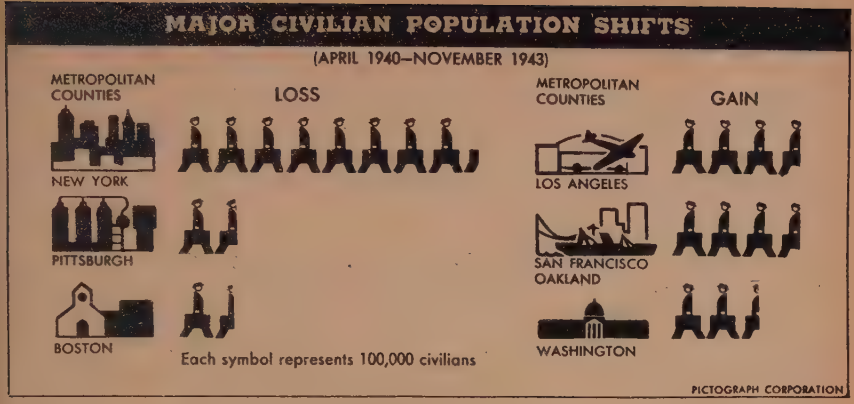
First, the depression throughout the nation and the great droughts in the West during the 1930's brought about some catastrophic social changes that demanded readjustments in the church extension program of home missions. Secondly, the Church Extension Division began a study and re-evaluation of its work and issued a new statement of policy in 1935.

The Church Extension Division is the arm of the Board of Home Missions which seeks to render service to our churches in their general parish programs. It also has continuing interests in the missionary conferences, so-called, dating from frontier days. It was partly because of the persistence of these traditional demands that a re-evaluation was undertaken. The time had come, it was decided, to accelerate the transfer in emphases from older geographical frontiers to newer social frontiers.

While the church extension program continues special aid and service in missionary areas, this work is gradually changing in character and extent. Several missionary conferences are in the process of becoming self-supporting and an evaluation survey of aided churches is serving, through the efforts of the superintendents, to help them carry their own load.

War migration has changed the job of the churches in one respect. A survey has been made by the Town and Country Department to discover the need for new churches in enlarged communities. Our conference superintendents suggested, in this study, 51 places where we should start new churches and six locations





for rural centers. Other churches must be relocated. To start this new work, financial assistance for leadership would be needed at the beginning until a congregation could be organized. The Board of Home Missions and the conferences are working on a plan to establish churches in high potential areas created by the war. These places are those which have given promise of strength in the postwar period and include only those in which our denomination has been assigned previously by interdenominational agreement.

Summer schools for pastors, a uniquely practical educational process conducted at Sylvan Dale and Deering is a home missionary program in the new setting.

A projected new church in the Silver Spring area of Washington, D. C., is typical of a new point of view. War migration created a new unchurched neighborhood which was assigned our Fellowship. The salary of the pastor, who is at work enlisting the prospective congregation, is being paid by the Board and Middle Atlantic Conference until the church can begin to support itself. Building aid is being provided by the Board.

Regionalism, a sociological concept currently affecting area programs, is being used in church extension. Examples of this work are the regional enterprises around Merom Rural Life Institute in the southern parts of Illinois and Indiana, Rio Grande in southeastern Ohio, and Pleasant Hill in the Cumberland Highlands in Tennessee.

The Church Extension Division is increasingly becoming of use to all the conferences and churches in a fellowship service, regardless of present or former missionary or self-supporting status, as the State Superintendents require field work and other types of assistance. Already the Departments of City Work, Town and Country, and Church Building are coöperating with the states in service to the churches in any region where there is a demand. The national pastors-at-large for preaching missions and racial groups do the same.

The new interpretation of church extension as a field service to strong as well as weak, old as well as new churches will probably represent the most significant advance in home missions in the era following the war.

Thomas Alfred Tripp is the Executive Secretary of the Town and Country Division of the Extension Division of our Board of Home Missions.

FIELD FLASHES

BY DOROTHY P. CUSHING

NEW RECRUITS FOR TURKEY

THESE four young women sailed from Philadelphia for Turkey on August 26 as newly appointed missionaries of our American Board for Foreign Missions. They are Miss Saisie A. Hibbard, R.N., Miss Joan A. Reed, Miss Charlotte B. Reid, and Miss M. Naomi Foster. A fifth member of the group, Miss Carol Tuttle, was not present when this picture was taken, but you may see her photograph on page 33 of the May issue of this magazine. The party will travel from Philadelphia, on a Portuguese boat, to Lisbon. From there, they will probably go to Egypt as the next stage of their journey. Certainly, our churches may take pride in these young missionaries, for they are typical of the workers being sent out to the foreign field by our American Board. As wartime restrictions are gradually lifted, the field to which they are going will become increasingly active, and from time to time, news about them and their activities will appear in these pages.

"FROM A BEACON STREET WINDOW"

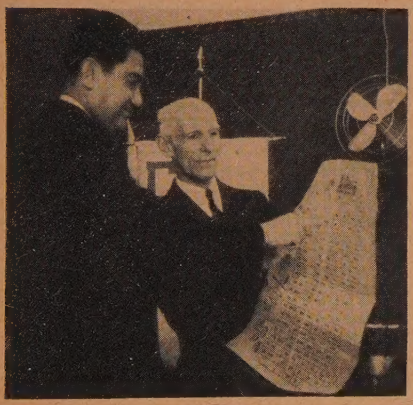
Photo, courtesy WEEI, CBS, Boston

OR "Meditations in Modern Living" has made the name of Carl Heath Kopf, minister of Mount Vernon Congregational Church, Boston, known and loved by great New England radio audiences. He broadcasts each Sunday at one o'clock over Station WEEI, an affiliate of CBS. His fan mail deluges him with requests for advice on life's problems. With the formation of the new Congregational Christian Radio Committee under Director Everett C. Parker, this story of a highly successful Congregational pastor who addresses weekly a vast unseen audience becomes of special interest to our denomination.

NAZIS SEIZE MISSION SOCIETY

NORWAY reports that the Nazis took over the Norwegian Mission Society with fields in China, Madagascar and Africa, and with 9,700 branches in Norway. Several months ago the Nazis raided its headquarters, claiming that the society was actively opposing the "New Order." Dean K. O. Kornelius of Stavanger Cathedral, president of the Society, a beloved church leader and fearless opponent of the Quisling Church, was exiled to Lillehammer.

DR. LAUBACH AGAIN!



As President Camacho of Mexico issued by radio a decree that every able-bodied literate aged eighteen to sixty must prepare to act as teacher of at least one illiterate, age fourteen to forty, Dr. Laubach arrived there to discuss this great problem with her leaders. Here he demonstrates to one of Mexico's educational leaders the use of his famous literacy chart. His contribution to a literate Mexico at this crucial time in its literacy effort can scarcely be estimated. One year from the time of the launching of the program, a check-up will be made and definite results ascertained.

PROFILES

DR. CAROLINE F. HAMILTON, Congregational missionary doctor in Turkey for forty-two years, died on September 11 in White Plains, New York, within a week of her eighty-third birthday. She was known with deep affection by scores of Turkish and Armenian people as "Mother Hamilton," served on the staff of the Azariah Smith Memorial Hospital in Gaziantep, Turkey, with the late famous Dr. Fred Shepard, known throughout the countryside as "Shepard of Aintab." Early in World War I, when Dr. Shepard's death left her the only American doctor in Gaziantep and the hospital was commandeered by the Turks for military use, Dr. Hamilton continued to serve the women and children of the area. She returned to America to retire from active service in 1933.

"I have never seen a jeep, but from what I read about them I would say that we are living a jeep existence," writes Miss Mary W. Hurlbut of Elende, West Africa. "We seem to jump from one event to another with no time to relax in between." Judging from Miss Hurlbut's letter, we think she does a fine job of getting things done, in the face of scarcities and high costs.

"Rugged in disposition as befits a son of Vermont; steadfast in character as a Maine man" . . . so runs the citation accompanying the degree of Doctor of Divinity conferred on Rodney W. Roundy, State Superintendent of Maine, by Amherst College, his alma mater. He is of the class of '99 and has been in the Christian ministry for forty-one years, mostly in New England. Maine has benefited by his leadership for fifteen years. He has published "The First Church and Its Meeting Houses"; a prospectus of "Peace Facts and History"; "The Negro An Asset"; "A Half Century of Honor"; and numerous articles in this magazine. Hearty congratulations to Mr. Roundy on his achievements!

Zaprian D. Vidoloff, pastor of our Bulgarian Mission in Oak Park, Illinois, is doing an important work in acquainting various groups with the origin and life of the Bulgarians both here and in the Balkans. His address, "The Traditional American-Bulgar Friendship" was delivered to the "Oak Circle" of our First Church in Oak Park; then to the Youth Fellowship of the same church; then to the International Relations Group Number 12; and finally to the "King's Daughters" of Oak Park.

John Swedi, Zanzibar pastor, was a convert of Livingstone, and one of five slaves sold for two chickens apiece in the marketplace which is the very site of the present Cathedral of Zanzibar!

Convoys by thousands go through Crossville, Tennessee. When they camp overnight, Pastor Abram Nightingale lends a homey touch by letting soldiers use the parsonage's hot shower!

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments
For 3 months ending August 31, 1944—$18,017.39

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- A partner is one who is associated with others for mutual benefit.
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- You would be extending a helping hand in the name of Christ.
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